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Muhokama: Kontekstli antonimiya-bu qarama-qarshi bo'lmagan leksemalarning ma'lum bir kontekst doirasida ma'ruzachi yoki muallif tomonidan antonimik munosabatlarga qo'shilishi. Buni quyidagi oyatda ko'rish mumkin: shakar oq tuz kabi eriydi, lekin biri tuzni, ikkinchisi shakarni eritadi. Omomimiya hodisasi. Leksik omonimiya-leksemalarning ifoda rejasida (talaffuzi va imlosida) tenglik hodisasi. Masalan, o't ("olov") - o't ("o't"), kamar ("qattiq, charm kamar") - kamar ("daryolar va tog'lardan suv oqadigan chuqur joy") kabi. Leksik-semantik maydon va leksik-semantik guruh bir xil leksik - semantik tizim emas. Guruhdan qaramaqarshi maydon-bu ularning tarkibiy elementlari (LSG, sinonim qator va boshqalar) o'rtasidagi munosabatlar tabiati bo'yicha tabiatda heterojen bo'lgan shakllanishlar tizimi.). Ufimtseva shunday dedi: "leksik-semantik sohalardagi alohida so'zlarning leksik ma'nolari kamida bitta umumiy semafor asosida birlashtiriladi, leksiksemantik guruhlarda bir xil bo'lgan va nutqning bir qismiga tegishli so'zlarning leksik ma'nolarini birlashtirish mexanizmi. Ya'ni, ular grammatik ma'nolarining ma'lum bir umumiyliги bilan ajralib turadi (otlar uchun "mavzu", sifatlar uchun "belgi", fe'llar uchun "harakat" yoki "holat" va hokazo.)

Muayyan leksik birikma bir qator sinonimlardir. Shuni ta'kidlash kerakki, guruh, kichik guruh va bir qator sinonimlar turli sabablarga ko'ra farqlanadi. So'zlarni guruhlash uchun ularning ma'nosida bitta umumiy semantik xususiyatga ega bo'lish kifoya. Leksik birikmaning kattaligi butun birlik sifatida qaysi belgi yoki semafor tanlanganiga bog'liq. Sinonim munosabatlarni o'rnatishning amaliy usuli-bu kontekstda bir so'zni boshqasiga almashtirish texnikasi. Shuning uchun sinonimik qator turli leksik va semantik guruhlariga mansub leksemalarni o'z ichiga olishi mumkin va chiziqlar, kichik guruhlar, leksik va semantik guruhlarining kesishish zonasida joylashgan.

Xulosa. Xullas, tilning barcha sath birliklari umumiylik-xususiylik, imkoniyat-voqelik dialektikasini o'zida namoyon etgan holda, invariant-variant munosabati birligidan iborat bo'lib, imkoniyat, mohiyat xarakteriga ega bo'lgan invariant bevosita kuzatishda, nutqiy jarayonda variantlar orqali namoyon bo'ladi. Invariant-variant munosabati tilning barcha sath birliklari uchun umumiy, universal munosabatdir.

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A COMPARATIVE ANALYSIS OF ENGLISH AND UZBEK PROVERBS: EXPLORING CULTURAL PARALLELS AND DIVERGENCES

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Abstract. This article reveals the use of proverbs in Uzbek and English, their place in the literary language and the possibilities of increasing the effectiveness of speech, as well as alternative folk proverbs in both languages and their differences and similarities in use.

Key words. Uzbek and English proverbs, literary language, speech effectiveness, folklore, cultural differences, equivalent, alternative version, linguistic similarities.

Аннотация. В данной статье раскрывается использование пословиц в узбекском и английском языках, их место в литературном языке и возможности повышения эффективности речи, а также альтернативные народные пословицы в обоих языках и их различия и сходства в употреблении.

Ключевые слова. узбекские и английские пословицы, литературный язык, эффективность речи, фольклор, культурные различия, эквивалент, альтернативная версия, лингвистические сходства.

Annotatsiya. Ushbu maqolada o'zbek va ingliz tillarida maqollardan foydalanish, ularning adabiy tilda tutgan o'rni va nutq samaradorligini oshirish imkoniyatlari, shuningdek, har ikki tilda muqobil xalq maqollari hamda ulardan foydalanishdagi farq va o'xshashliklar ochib berilgan.

Kalit so'zlar. Bu mavzu uchun eng mos kalit so'zlar quyida keltirilgan bo'lishi mumkin: maqollar, o'zbek va ingliz tillari, adabiy til, nutq samaradorligi, folklor, madaniy farqlar, ekvivalent, muqobil variant, lingvistik o'xshashliklar.

Introduction. A proverb (from Latin: proverbium) or an adage is a simple, traditional saying that expresses a perceived truth based on common sense or experience. Proverbs are often metaphorical and are an example of formulaic language. A proverbial phrase or a proverbial expression is a type of a conventional saying similar to proverbs and transmitted by oral tradition. The difference is that a proverb is a fixed expression, while a proverbial

phrase permits alterations to fit the grammar of the context. Collectively, they form a genre of folklore.

Syntactic features are formal properties of syntactic objects, which determine how they behave with respect to syntactic constraints and operations (such as selection, licensing, agreement and movement). Syntactic features can be contrasted with properties, which are purely phonological, morphological, or semantic, but many features are relevant both to syntax and morphology, or syntax and semantics, and to all three components. Lexical semantic could be defined as the study of word meaning, but in practice it is often more specifically concerned with the study of lexical (i.e. content) word meaning, as opposed to the meanings of grammatical (or function) words. This means that lexical semanticists are most interested in the open classes of noun, verb and adjective and with more contently members of the adverb and preposition classes (for instance over but not of). Lexical semantics is thus mostly exempt from considering issues that arise from the use of grammatical words, such as definiteness and modality [Mamatov M., 1990]. Language units have primary functions, such as predicativity, modality, confirmation or denial of the existence of an object in the world. Primary predication establishes subject-predicate relations and makes the backbone of the sentence. The finite form of the verb expresses it. Sentences need a finite verb in order to be complete. Without a finite verb, a sentence would simply be a subject, or a subject and other parts of speech that do not express action and are not linked together properly. In other words, sentences do not function correctly without finite verbs. Finite verbs are verbs that have subjects and indicate grammatical tense, person, and number. These verbs describe the action of a person, place, or thing in the sentence. Unlike other types of verbs, finite verbs do not require another verb in the sentence in order to be grammatically correct. [3]

The proverb, a concise yet profoundly meaningful expression of folk wisdom, holds a position of particular significance within the rich tapestry of Turkic oral traditions. Among the Uzbek people, proverbs are not merely relics of the past but vibrant threads woven into the fabric of contemporary communication. They serve as readily accessible repositories of accumulated experience, offering insights into the collective consciousness of generations past. A proverb, by its very nature, is a succinct and figurative statement, often employing grammatical and logical structures to convey a deeper truth. It is a genre characterized by its inherent wisdom, encapsulated in a fixed, invariant form, frequently enhanced by poetic rhyme, thereby aiding memorization and oral transmission. These pithy pronouncements illuminate the multifaceted experiences of our ancestors, providing glimpses into their societal interactions, historical context, mental landscapes, and ethical and aesthetic values. They celebrate positive qualities and virtues, offering guidance and moral compass points for navigating the complexities of life.

Crucially, proverbs are not attributed to individual authors, distinguishing them from literary creations. Instead, they emerge from the collective wellspring of communal experience, evolving and refining over centuries through the continuous process of oral transmission. Each generation inherits these nuggets of wisdom, polishing them through repeated use and adapting them to the nuances of their own time. This organic evolution ensures that proverbs remain relevant and resonant, even as societal landscapes shift and change. The enduring power of the proverb lies in its ability to condense complex ideas into easily digestible packages, offering profound truths in a memorable and impactful way. They represent a distillation of lived experience, passed down through generations, embodying the collective wisdom of the community. This continuous process of transmission and refinement ensures that proverbs retain their vitality, continuing to inform and enrich the cultural discourse of the Uzbek people and other Turkic communities. They serve as a living link to the past, connecting present generations to the accumulated wisdom of their forebears.

The English and Uzbek cultures, distinct in their lifestyles, settlement patterns, and traditions, naturally exhibit differences in their languages. This divergence is particularly evident in folklore, especially proverbs, which form the core of our discussion. Interestingly, the rich vocabulary of both languages facilitates finding equivalent proverbs across cultures, demonstrating shared human experiences despite superficial differences. Let's explore some examples that highlight this phenomenon.

The English proverb **"Where there is a will, there is a way"** finds a parallel in the Uzbek **"Izlagan imkon topar,"** both emphasizing the power of determination in overcoming obstacles. Similarly, the universally acknowledged principle that effort yields reward is captured in both **"No pain, no gain"** and its Uzbek counterpart, **"Mehnat – mehnatning tagi rohat."** Both proverbs underscore the intrinsic link between labor and achievement.

Prudence and careful consideration are valued in both cultures, as reflected in the English **"Look before you leap"** and the Uzbek **"Yetti o'lchab, bir kes,"** which advise careful planning before action. The idea that like attracts like is expressed in the English **"Birds of a feather flock together"** and the more colorful Uzbek equivalent, **"Teng tengi bilan, tezak qopi bilan,"** which, while using different imagery, conveys the same concept of affinity between similar individuals.

The difficulty of breaking ingrained habits is captured in the English **"Old habits die hard"** and the Uzbek **"O'rgangan ko'ngil o'rtansa qo'ymas,"** both acknowledging the persistence of established behaviors. The principle of cause and effect is succinctly expressed in both **"You reap what you sow"** and the Uzbek **"Nima eksang, shuni o'rasan,"** highlighting the inevitable consequences of one's actions.

The importance of health is universally recognized, as seen in the English adage **"An apple a day keeps the doctor away"** and the Uzbek **"Salomatlik – tuman boylik,"** both emphasizing the priceless value of well-being. The wisdom of collaboration is highlighted in both **"Two heads are better than one"** and its Uzbek equivalent, **"Bitta kalla yaxshi, ikkitasi undan ham yaxshi,"** suggesting that combined intellects achieve more than individual efforts.

Caution against premature celebration is advised in the English **"Don't count your chickens before they hatch,"** which finds resonance in the Uzbek alternatives **"Jo'jani kuzda sanaymiz," "Chuchvarani xom sanabsan,"** and **"Podadan oldin chang chiqarma,"** all cautioning against counting on uncertain outcomes. Finally, the idea that courage brings rewards is captured in the English **"Fortune favors the bold"** and the Uzbek **"O'ychi o'yiga yetkuncha, tavakkalchini ishi bitadi,"** both suggesting that calculated risk-taking can lead to success.

These examples demonstrate the pervasive use of proverbs in both English and Uzbek, highlighting their importance in conveying cultural wisdom and shared human experiences. The use of these concise expressions enriches communication, adding depth and impact to both spoken and written language. By employing proverbs, speakers and writers can effectively connect with their audience, leveraging the power of culturally embedded wisdom to enhance understanding and create lasting impressions. The existence of equivalent proverbs across languages underscores the common ground shared by different cultures, despite their unique expressions.

Conclusion. In summary, this exploration of English and Uzbek proverbs reveals fascinating parallels and divergences between the two cultures. While the specific wording and imagery differ, reflecting unique cultural contexts, the underlying wisdom conveyed often resonates across both languages. The widespread use of proverbs in both English and Uzbek demonstrates their enduring importance in expressing shared human experiences and values. Ultimately, comparing proverbs provides valuable insights into the cultural perspectives of different societies and highlights the common ground that unites them.

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